

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODH, AND CENTRAL PROVINCES,

Received up to 22nd July, 1876.

POLITICAL.

GENERAL.

The *Rahbar-i-Hind* of the 15th July, quoting an extract from the *Englishman* which discusses the question as to why Englishmen receive natives with greater respect and civility in England than in India, says that the Anglo-Indians have been accustomed to illtreat and insult natives in virtue of the authority which their official capacity bestows upon them. The writer asks them to imitate the conduct of their countrymen at home. Complaints are often heard of misbehaviour towards natives; and Government would do well to make a signal example of some individuals, so that others may learn to amend their conduct.

The *Kavi Vachan Sudha* of the 17th idem has a long article in English headed "British Rule in India," in which it acknowledges most strongly its gratitude and obligation to the English for the various inestimable blessings which the country enjoys under their rule. But the good is unfortunately not unmixed good. Although Her Majesty takes a keen interest in the welfare of her Indian subjects, some of their grievances are still unredressed. In conclusion, the editor remarks, much

blame rests with English officers in whose hands the administration of the country has been placed; their views are extremely narrow. They will not learn to treat the natives as though they were human beings possessed of the same feelings and faculties as themselves. They often do things that are completely hostile to the interests of the natives. Instances need not be cited to prove this assertion. The recent grant of Rs. 12,000 by Sir John Strachey, the Lieutenant-Governor of the North-Western Provinces, in aid of the Roman Catholic Cathedral at Allahabad, shows how the money of the Indian tax-payer is sometimes appropriated. Is it fair to make such a large grant towards a Christian church? Does it not pain the tax-payer to know that his money is thus spent? Does the Government make such grants to the Muhammadans and the Hindús to build places of worship? Such acts alienate the hearts of the people from their rulers.

The *Vakil-i-Hindustan* of the 1st July states that the attention of the thoughtful and educated part of the native community of India is at present deeply engaged in watching the conduct of their foreign rulers towards them, especially in the Panjáb and Oudh. As the British rule in these two provinces has not been long established, the inhabitants are able to make a true comparison between the conduct of their present rulers and that of their predecessors. This comparison fully convinces them of the difference between the two. The old rulers were distinguished for politeness, benevolence, and sympathy for their subjects. But the treatment which natives receive at the hands of their present masters is calculated to exhibit the English as oppressors and the natives as a down-trodden race. This state of things has made the country restless and uneasy.

It has been repeatedly declared by wise and candid Englishmen that England owes its present high position amongst the powers of the world to its possession of India. The greatest title, *Emperess of India* (Empress), which Her Majesty has assumed

has reference to India. Under these circumstances the conduct of English officials towards natives, especially towards the gentry, is exceedingly puzzling and unaccountable. No doubt there must be a subordination of the governed towards the governor; but is this relation that of a master to his slave, or of a king to his free people? especially as the native people are the most loyal and grateful subjects on the face of the earth. Even the mutiny itself was declared by enlightened English officials in high positions to be a calamity brought upon their nation by heaven to rebuke their pride and conceit. In conclusion, the editor asks the highest officials of the State to pay attention to the unsatisfactory state of affairs existing in India, and particularly in the Panjāb and Oudh.

The *Rahbar-i-Hind* of the 15th July writes that as the light of English education among the natives has dispelled the darkness of ignorance which so long enveloped them with its concomitant evils, and as the reins of government are now in the hands of just and impartial Englishmen, it is but reasonable that their subjects should boldly come forward and assert their rights. It is no less incumbent upon the Government to grant them a fair hearing. The writer then mentions with approbation the sensible proposals of an able correspondent of the *Indian Mirror* and of a member of the Indian Association in London. The former recommends the nomination of barristers-at-law and native judges to the Legislative Council. The latter insists upon the necessity of establishing a Privy Council in India. The writer supports the institution of the Council on the ground that Englishmen have no intimate acquaintance with the actual needs of India, and no sympathy with natives, and thus injustice is often done.

The *Koh-i-Nur* of the same date, quoting the discussion that took place lately in the House of Commons about the steady advance of Russia in Central Asia, and referring to the *Indian Statesman*, which contained an article on the

unjust treatment of natives by their English rulers, and their consequent dissatisfaction with British rule, observes that no doubt the English have made many improvements in the country, yet they have kept back from it its indubitable rights; instead of seeking the prosperity of India, they have enriched their own nation at its expense. Nothing can be a graver mistake than that committed by some Englishmen in mischievously asserting that natives will not remain quiet and content when Russia has extended its boundaries to the confines of British India. The people of this country, whatever be the severities and cruelties to which they are at present exposed, are naturally averse to revolution and change of government—for fear of making a change for the worse. Let the officers of Government but conciliate the millions of India, and acquire their good-will by honest and true efforts; and then Russia with all its mighty armies may be despised.

The above article is said to be a republication from the *Taj-ul-Akhbar*.

The *Oudh Akhbar* of the 19th July, referring to the letter recently issued by the Government of India to the Government of the North-Western Provinces, conveying its dissatisfaction at the proceedings of the latter in the case of Mr. Fuller and his *syce*, observes that this act of justice on the part of Lord Lytton is one which has no precedent in the history of India. Lord Lytton deserves the most sincere thanks of natives, and especially of vernacular papers, because their complaints have not only reached his ears but have had a fair hearing.

The same paper, in its issue of the 21st idem, advises the North-Western Provinces Government to have the case reviewed by the High Court, and the culprit more severely punished, lest it should receive from the Supreme Government another letter, not only censuring it for neglect of duty, but also for deliberate insubordination.

The same paper of the 19th idem writes that a rumour is very current among the natives as a saying of the English

that when the latter have civilized and educated India they will retire from it and leave its administration to the people. This is occasionally repeated with great emphasis by Anglo-Indian papers. But surely very little faith can be put in these pleasing words. Are there any precedents in the annals of India which can give the least colour of possibility to this boast of the English? The editor sarcastically asks how many states have from time to time been wrested from native chiefs on account of their alleged incapacity and annexed to British territory, and in how many cases have the English restored their descendants after properly educating them. The writer then goes on to remark that the question of the restitution of the Berars, which is now pending, is a fair trial of the honesty of the English Government; but unfortunately the whole English nation, with the exception of a few upright persons, is against restoration. Even the Anglo-Indian papers loudly protest against it; although to refuse to restore the Berars is a direct violation of treaty obligations.

The *Aligarh Institute Gazette* of the 14th July applauds the recent resolution of the Madras Government to confer high posts on natives, especially on the respectable Muhammadans, and attempts to refute the arguments that appeared in the *Pioneer* against it. The *Pioneer* has delivered itself on this subject in a way which shows that where national prejudices are concerned the dictates of justice and truth are set aside. It argued that natives augment their pay by unfair practices, as, for instance, by bribery, embezzlement, &c., whereas English officials are content with their bare salaries. The editor maintains, on the other hand, that all these illicit practices are resorted to to the same degree, if not greater, by Englishmen. In the second place the *Pioneer* argued that natives are very frequently supported by their friends, and thus need less pay than Englishmen. But it has to be borne in mind that hospitality has in turn to be practised by the recipients in an equal degree. And

as natives are put in this way to great expenses unknown to Englishmen, they are entitled to correspondingly greater emoluments. Thirdly, the *Pioneer* advocated large salaries for Englishmen on the ground that they come from a great distance to serve in India. True, but as during their tenure of office they only once or twice return to their own country, the expense thus incurred is extremely small in comparison to their large salaries. On the contrary, they are much better off in India than they would be at home, because it is a well-known fact that one rupee goes as far in India as ten in London.

In short, the editor is of opinion that if the matter be looked at from an impartial point of view, all will admit that natives are entitled to higher salaries than Englishmen, because they have to maintain large families and undergo considerable expenses in marriages and other ceremonies; an Englishman leaves his parents and relations to shift for themselves, and has only to support his own family. In conclusion, the editor observes that the *Pioneer* omitted to mention the one argument which might be urged in favour of the English, viz., that they are *sahiblogs*, and therefore in every way superior to natives. He then illustrates by various examples how the distinction of race is recognised both in practice and by the law.

NATIVE STATES.

The *Meerut Gazette* of the 15th July finds fault with the Maharájá of Kashmir for firing a salute of eleven guns on the arrival of the Deputy Commissioner of Sialkote in Jambu, who escorted a horse of good breed presented by the Honorable Sir Robert Henry Davies to the Maharájá. This example, so imprudently set by the Kashmir Durbar, is full of evil consequences, inasmuch as other Deputy Commissioners and higher officers to whom the English Government itself does not show this honour, will come in time to look upon it as a matter of right when entering native states.

The *Oudh Akhbar* of the 21st idem strongly recommends the appointment of Khalifa Muhammad Hussen to the regency of Patiala on the ground that he has already given decisive proof of his ability, diligence, and impartiality in the administration of that state, and possesses an accurate knowledge of the ins and outs of its affairs which no one else does. Those who protest against his nomination are guided by jealousy and malice.

The *Tohfah-i-Kashmir* of the 15th July reports that a committee consisting of three members has been appointed to administer the affairs of Patiala to the exclusion of Khalifa Muhammad Hussen, and that consequently he intends to pay a visit to Simla. It is further added that his relatives are purchasing Government currency notes to the amount of five lakhs of rupees for him. It is not known whether the money belongs to himself or to the state.

The *Nizam-ul-Akhbar* of the 17th idem praises the generosity of the Rajah of Kolapur for establishing thirteen *dharma-shalas* or charitable houses and five schools.

The *Agra Akhbar* of the 10th idem notices that the State of Tonk is losing its former prestige and hurrying on towards the same deplorable condition in which Oudh was under the last Nawab. The increasing use of intoxicating drugs and the spread of luxurious and effeminate habits are to be deplored.

The same paper, on the authority of a correspondent, states that Rao Raja Moti Singh, the *faujdar* of Jodhpur, has offered rewards for the apprehension of the correspondents who give the press information about state affairs.

He is also censured for his maladministration, and for keeping the pay of his officials in arrears.

CENTRAL ASIA.

The *Safir-i-Hind* of the 15th July writes that the Russians have lately issued an order prohibiting any foreigner

from entering Central Asia without previously reporting the object of his journey. From this it is quite apparent that the Russians wish no one to get any information about their proceedings in that part of the country. The Russians have given out that they are proceeding against China, but this is only to deceive the English. In reality all their thoughts concentrate upon India; but England, notwithstanding the clear way in which Colonel Baker has shown what the designs of Russia are, is carelessly letting the precious moments for defence slip by.

The *Khair Khwah Oudh* of the 17th idem reports that the king of Persia is said to have set out with a large army from his capital to take possession of Merv.

(ADMINISTRATIVE.)

GENERAL.

The *Akhbar-i-Alam* of the 13th July approves of the practice prevalent in Indian jails of employing a prisoner on the work he used to do at home, but censures Government for using prisoners as beasts of burden. They are to be seen dragging carts filled with filth and dirt, drawing carriages loaded with vegetables for sale in the streets. This inhuman and cruel practice is quite incompatible with English civilization, and does not exist even in native states.

The same paper, adverting to a trial in the Panjab in which a delay of fifteen months occurred before the Judge, after passing sentence of death on the criminal, sent the *misal* to the Chief Court for confirmation, observes that the courts have now become a mere farce, and do not deserve to be called 'courts of justice.'

ed A correspondent of the *Khair Khwah-i-Alam* of the 14th July enlarges upon the grievances of prisoners in jails and asks Government to redress them.

(1.) The cruel practice of allowing superintendents of jails to flog the prisoners, often for very slight offences. No doubt Asiatic rulers used often to mutilate their criminals, to abase the police.

and made them wretched for the rest of their lives by depriving them of the power of earning their livelihood. But these barbarous punishments were sanctioned by religion, which was then the sole rule of action, and they must therefore be leniently judged. But the English have no such justification for their conduct, and the agony which is suffered under a flogging can be imagined rather than described.

(2.) A prisoner has at once on entering the jail to give up smoking, opium, &c., to which he has been habituated. This means to him severe physical sufferings. The use of narcotic drugs, which through habit have become necessary to the system, and the want of which is felt as severely as that of food, should not be abruptly discontinued.

(3.) The rations allowed by Government for each prisoner are insufficient in themselves, especially as he has to work hard throughout the day, even if they were not still further reduced by the frauds of the officials entrusted with their distribution.

(4.) No attention is paid to the religious prejudices of prisoners, and this is a source of great discontent among them. For instance, no sooner is a man committed to prison than his head and face are shaved; while Government knows very well that the perservation of the beard, or moustaches, or the hair are matters enjoined upon Hindús and Muhammadans by their respective religions.

The *Khair Khwah-i-Hindustan* of the 15th July says that as all men are liable to error, so are the Judges of Small Cause Courts. An appeal should lie from their decisions. The Commissioners and Deputy Commissioners should be entrusted with appellate powers for this purpose.

Several newspapers write on the above subject.

The *Vakil-i-Hindustan* of the 1st July, on the authority of a correspondent, states that the inhabitants of both villages and towns are much oppressed by the police. In cases of

that, &c., their object is not to find out and convict the real culprits, but to make as much money as possible by taking bribes. They are always ready to abuse and disgrace respectable people.

The same paper notices the fearful prevalence of theft in Narwal (Sialkot). Either no trace at all is found of the thieves, or, if found, they are released on paying a handsome bribe to the thanadar.

The *Khair Khwah-i-Hindustan* of the 15th July repeats the same remarks on the punishment of flogging as practised by superintendents in jails that it made in its issue of the 24th ultimo, which were noticed in *Selections* for the week ending with 1st July, 1876.

The *Rahbar-i-Hind* of the 18th July writes that as the local funds are entirely raised from the zemindar and the cultivator, it is but just that they should be principally laid out on works which are calculated to add to the convenience and benefit of those classes. Instead of this they are appropriated for the construction of metalled roads in places frequented by Europeans, or for the erection of houses for *patwaris*, &c. On these works officers on high salaries, such as engineers and native agents, are employed, who thus absorb a great deal of money. These works cannot be said to be unnecessary, yet at the same time it must be admitted that in no way do they tend to increase the comfort of the cultivator. The editor recommends that the roads in towns and villages should be widened and made even, to afford an easy passage for the carriages of cultivators and zemindars. No farriers or doctors have been appointed by Government to tend farming stock, on whose health and strength the cultivator entirely depends. If no special officers can be appointed for this purpose, the native doctors might be instructed in the treatment of cattle, and thus no additional expenditure would be incurred. The breed of bulls is also degenerating, and in course of time there will be a scarcity of good and strong animals, to the utter

ruin of the cultivator. To check this, one good animal must be kept in each tahsíl for breeding purposes.

A correspondent of the *Rahbar-i-Hind* of the same date, alluding to the dispute that arose between Mr. C. R. Hawkins, Deputy Commissioner of Amritsar, and a rich talúqdar who went into the house of the former with his shoes on, takes the natives to task for adopting the English fashion of dress, and thinks this to be the main reason why the English despise them. They should stick to the old form of their dress, which is far more convenient and suitable for the climate of India. The article ends with a number of instructions which natives are asked to follow when going to pay a visit to an Englishman.

The *Panjab-i-Akhhár* of the 15th idem condemns Government for acting in direct contravention of its vaunted policy of non-interference in religious matters. The Madras Government has, at the instance of the Inspector-General of Prisons, issued an order to the effect that prisoners, whatever be their persuasion and creed, must be instructed in the Bible; native orphans are enticed to adopt Christianity; the *Ratha-jatra* has been stopped, &c.

The *Rahbar-i-Hind* of the same date makes a general complaint against the native members of municipal committees in the Panjáb for their inability and want of pluck. They have not the courage to disagree with the president on the paltriest matters, and he thus virtually exercises absolute power in all municipal matters. The object which Government had in view has completely failed. This evil will not only continue but increase, until the native members learn by experience that they have to look for election, not to the Deputy Commissioner and Commissioner, but to the public.

EDUCATIONAL.

A correspondent of the *Kavi Vachan Sudha* of the 17th July says that the transfer of Raja Siva Prasad, C.S.I., from Benares to Agra has excited great interest in the Educa-

ional Department, and that all possible manner of reasons are surmised by the people for this unexpected and unjust act of Government. But the true cause of the transfer can be known only to the Lieutenant-Governor and the Raja. It is hoped Government will reconsider the matter and allow the Raja to remain at Benares, specially as he is about to retire on pension.

The *Ordu Akhbār* (Akola) of the 15th idem, referring to the reductions made by Mr. Narain Bhaī Dandaker, Director of Public Instruction in Berar, in the pay of assistant masters and to the abolition of many schools by him, remarks that if it be really the intention of Government to curtail the State expenditure in that department, it should attempt to effect a saving in the quarter where it can be best done. These measures will strike a severe blow on the cause of education in the province, and will also fail to accomplish the object aimed at by Government. Surely teachers who get less pay than chaprasis cannot command much respect from the people. Their pupils also, seeing the pitiable condition of their teachers, will not be encouraged to study. Savings might be effected with the least disadvantage by doing away with the post of the Director, or of the Inspector and Deputy Inspector. When there are no well-paid teachers, there is no need of such highly-paid officers to look after them. The tahsildars might be asked to report monthly to the Deputy Commissioner on the schools within their respective jurisdictions.

A correspondent of the *Najam-ul-Akhbār* of the 16th July, advertg to the various blessings which the establishment of British rule has conferred upon the natives, as, for instance, the diffusion of learning among the masses, the establishment of charitable dispensaries and hospitals for the poor, the construction of railway lines, facilitating traffic and travelling, &c., lays special stress upon popular education, and declares the native press to have sprung from it. Vernacular papers render eminent services to the country, since by bringing the grievances of the people to the notice of Government, they

help to remove them. Vernacular newspapers were of inestimable value to students of colleges and schools, but Government has unwisely ceased to supply them. It would have been better, on the contrary, to have extended their distribution. The writer also finds fault with the frequent changes made in the educational curriculum, as poor parents can hardly afford to be ever paying for new books for their children.

The practice of appointing young men fresh from college as teachers is also objected to. Their behaviour is often indecorous.

The *Rahbar-i-Hind* of the 15th July is of opinion that the Panjáb Government is not justified in leaving the education of certain large cities, such as Jalandhar, Sialkot, Peshawar, &c., entirely in the hands of missionaries, because the religious feelings and prejudices of the inhabitants prevent them from freely resorting to these seminaries of learning. It is the imperative duty of Government not to allow a great portion of its loyal subjects to remain in ignorance and barbarism. Political considerations also point in the same direction; until the inhabitants of frontier towns are civilised and educated, the incessant quarrels that exist among them will not cease.

RAILWAY AND POST-OFFICE.

The *Rajputana Social Science Congress* of the 14th July, continuing its complaints about the management of the Rajputana State Railway (see the last *Selections*), writes:—In the fourth place, when passengers have once taken their seats in the railway carriages, and have been locked up, no further care is paid to their wishes or requirements. Railway travelling is in short nothing else than a self-inflicted imprisonment. To remedy this the writer suggests that the train should stop at every station for at least a quarter of an hour; that every station should have a clock in a conspicuous place; and that when the train reaches a station and all carriages are unlocked, the length of the delay should be loudly announced. In the fifth place carriages should not be overcrowded, only six people at most being allowed to occupy a compartment.

In the sixth place, under the existing arrangements, the Delhi and Jeypur trains have to wait for hours at the Bandi-hoi station for the Agra train. This long delay necessarily puts passengers to great inconvenience, which is the greater from there being no large shady trees anywhere near the station under which people might rest.

The *Nur-ul Anwar* of the 15th July objects to a practice of the Postal Department. When the delivery peons receive from the post-office registered letters or parcels for delivery they have to give receipts: but when they return refused or wrongly addressed letters or parcels to the post-office, no receipt is given to them by the office clerk. If anything afterwards goes wrong it becomes extremely difficult to lay hands upon the real delinquent. In order to fix the fault on one or the other, the delivery peons should receive receipts from the post-office clerks. The writer also suggests that those delivery peons who have once been dismissed on account of embezzlement or some such guilt should on no account be taken into service again.

The *Dabdu-i-Sikandri* of the 17th idem speaks very highly of the zeal, honesty, and diligence shown by Munshi Fasil Hussen, Deputy Postmaster, Rampur, in the discharge of his duties, and strongly recommends that his salary should be increased. His services during the mutiny in the Postal Department are also alluded to.

LOCAL AND MISCELLANEOUS.

The *Rahbar-i-Hind* of the 15th July draws attention to the great increase of prostitution in Lahore; several houses of ill-fame have been recently opened. Stringent measures to check the growing evil should be adopted, and the police taken to task for not having brought it to the notice of the authorities.

The *Kavi Vachan Sudha* of the 17th idem welcomes the order dated 13th June last, issued by the local Government of the North-Western Provinces prohibiting the use of difficult Arabic and Persian words in official correspondence, and

especially in the proceedings of the courts. Pleaders, mukhtars, and sheristadars take pride in using a phraseology which is incomprehensible to ordinary persons.

The editor advises the advocates of Hindi not to despair, but taking this circular as a step in the right direction to persevere more zealously in their exertions; and concludes with the hope that Sir John Strachey may soon recover his health that he may ere long have the pleasure of seeing not only a simple and easy language, but also the Hindi character used in courts of law.

A local correspondent of the *Khair-Khwah Hindustan* (Amritsar) of the 15th July notices that the people of that city have made it a common practice to declare themselves bankrupt, and thus fraudulently obtain a legal discharge from liabilities under the provisions of Act IV. of 1872. They so artfully dispose beforehand of all their assets and property by transfer, concealment, or other means, that their creditors can hardly get anything out of them. The frauds and tricks of these dishonest insolvents are so successfully carried out that they defy the strictest enquiries of the court. In order to prevent this, either the Act itself should be repealed or exemplary punishment inflicted on some of these dishonest traders.

The *Shams-ul-Akhbar* of the 19th July contains an article communicated by a correspondent to the effect that the lumberdars of Meharwara (Oudh) levy certain illegal taxes from their ryots at the time of collecting the Government revenue. But these taxes being for religious purposes, such as the worship of Mata, the expenses for the Jogi (a spiritual preceptor in that place), &c., are very objectionable to Muhammadan and Christian ryots. Government should put a stop to this evil practice.

The *Shola-Tar* of the 18th July, referring to the request lately made by the Government stationery office to the Indian paper manufacturers to submit samples of paper, which,

if approved, will be used in Government offices, writes that if the State will from time to time encourage in this way Indian industries, the country need soon depend no longer on England for the most trifling articles.

The *Vakil-i-Hindustan* of the 15th July reports that Munshi Muhammad Mehdi Khán, Officiating Extra Assistant Commissioner of Gurdaspur, has sent for the editor of the *Rahbar-i-Hind* from Lahore. In refutation of the attempt made by the *Rahbar-i-Hind* to defend Munshi Muhammad Mehdi Ali Khán, on the ground that he, too, in his turn has presented Tambol on occasions of marriages to those persons from whom he is charged with receiving it, the editor of the *Vakil-i-Hindustan* publishes a list of persons who never received any Tambol from the accused, and from whom he has obtained it.

The *Urdú Akhbár* of the same date notices the prevalence of theft in Umravati, and comments on the negligence and carelessness of the police in failing to trace the thieves and robbers.

The same complaints are made by the *Málwá Akhbár* of the 12th July with regard to Maheshwar.

The *Vrita Dhára* of the 17th July believes that one of the causes to which the poverty of the country is due is the prevalence of beggars. They exhort alms by threatening to wound their own bodies, and by refusal a man may find himself held responsible by a court of law for any harm that ensues. The paper then mentions similar illegal methods by which the Brahmins at Mahuli obtain alms from pilgrims. The police are asked to keep an eye on these villains and bring them to justice.

The *Benares Akhbár* of the 20th idem in its columns of summary of news states:—It is rumoured at Naini Tal that Lord Lytton will resign his appointment in November next, and that Sir John Strachey will be appointed Viceroy.

The *Nayer-i-Asam* of the 19th idem bitterly complains of the oppression practised by the police on the people. A *julaha*, on suspicion of having committed a theft, was lately beaten to death at the police thana of Bareilly; the police of the thana are now under trial.

The *Samaya Vinod* of the 15th July praises the district officers of Kumaun for their efforts to put a stop to the prostitution of young girls by taking legal measures against their guardians.

The prostitutes who used to kidnap girls for their own vile purposes are also looked after. The writer suggests that there is another social evil which might be stopped. Jaguns, who commonly wear large earrings, abound in the Kumaun district, and under the guise of devotees practise all manner of infamous trades. Their influence over the people is very great, as they pretend to cure children and women by exorcising evil spirits.

The same paper states that a curious sort of necklace is made by a rich person in the Allahabad district. It is formed of the bones of all kinds of animals and birds. Defaulting tenants are made to put it on. No sooner is the necklace put on, than the asami, however poor he may be, pays his rent at once. If it really has this efficacy, the Government also might make use of it with much advantage in realizing revenue from defaulting zemindárs. No tahsildár should be without one.

LIST OF PAPERS EXAMINED.

NAME.	DATE.
	1876.
<i>Agra Akhbār,</i>	July 10th
<i>Nafa-ul-Azīm,</i>	" 11th
<i>Malwa Akhbār,</i>	" 12th
<i>Rohilkhand Akhbār,</i>	" 12th
<i>Akhbār-i-'Alam,</i>	" 13th
<i>Benares Akhbār,</i>	" 13th
<i>Aligarh Institute Gazette,</i>	" 14th
<i>Albert Gazette,</i>	" 14th
<i>Anjuman-i-Panjāb,</i>	" 14th
<i>Adib-i-'Alam,</i>	" 14th
<i>Khair Khwāh-i-'Alam,</i>	" 14th
<i>Lytton Gazette,</i>	" 14th
<i>Lauh-i-Mahfāz,</i>	" 14th
<i>Anand Lahari,</i>	" 14th
<i>Social Science Congress Gazette,</i>	" 14th
<i>Mumbai-ul-Akhbār,</i>	" 14th
<i>Safir-i-Hind, ...</i>	" 15th
<i>Anjuman-i-Akhbār,</i>	" 15th
<i>Rohilkhand Akhbār,</i>	" 15th
<i>Mohib-i-Hind,</i>	" 15th
<i>Muraga-i-Tehzib,</i>	" 15th
<i>Tohsah-i-Kāshmir,</i>	" 15th
<i>Vakil-i-Hindustān,</i>	" 15th
<i>Urdu Akhbār,</i>	" 15th
<i>Kasi Patrika,</i>	" 15th
<i>Miratul Hind,</i>	" 15th
<i>Rahbar-i-Hind,</i>	" 15th
<i>Urdu Akhbār (Akola),</i>	" 15th
<i>Meerut Gazette,</i>	" 15th
<i>Samaya Vinod,</i>	" 15th
<i>Panjābi Akhbār,</i>	" 15th
<i>Nār-ul-Anwar,</i>	" 15th
<i>Khair Khwāh-i-Hindustān,</i>	" 15th
<i>Almorah Akhbār,</i>	" 15th
<i>Anjuman-i-Hind,</i>	" 15th
<i>Koh-i-Nār, ...</i>	" 15th
<i>Khair Khwāh-i-Hind,</i>	" 16th
<i>Musid-i-Hind,</i>	" 16th
<i>Jalwa-i-Tār,</i>	" 16th
<i>Akmal-ul-Akhbār,</i>	" 16th
<i>Oudh Akhbār,</i>	" 16th
<i>Lamah-i-Nār,</i>	" 16th
<i>Najm-ul-Akhbār,</i>	" 16th
<i>Khair Khwāh-i-Panjāb,</i>	" 16th
<i>Kārnāmah,</i>	" 17th
<i>Vrit Dhārā, ...</i>	" 17th
<i>Kavi Vachan Sudha,</i>	" 17th
<i>Nizām-ul-Akhbār,</i>	" 17th
<i>Sadiq-ul-Akhbār,</i>	" 17th
<i>Dab-dabā-i-Sikandari</i>	" 17th

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				1876.	
<i>Khair Khwāh-i-Oudh,</i>	July	17th
<i>Shohā-i-Tār,</i>	"	18th
<i>Lawrence Gazette,</i>	"	18th
<i>Nafā-ul-Azīm,</i>	"	18th
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